

The Living Church

8 18, 1954

Price 20 Cents



AT ST. LUKE'S, WINNIPEG: Everybody cleaned house [p.

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The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Why Did He Choose This Course?

TEACHERS often wonder why their rector has chosen the course they are asked to teach. I often wonder myself. Knowing that most of the clergy are genuinely anxious for the success of their school, and really want their children taught the Faith of the Church, the mystery remains as to what guidance they seek in making this annual decision.

Here is a list of the probable motives and influences that lie behind the annual selection of courses in many parishes. This is not intended to be discourteous or facetious, but simply a recording of my field notes:

(1.) Does not wish to change. He is uncomfortably aware that the courses are inadequate, are no longer used by alert parishes, but shrinks from making a change "until the new courses come out." Little does he realize that this decision is holding his teachers to methods and attitudes of a preceding generation, and that his school will be completely baffled when confronted by the new.

(2.) Believes in using a single publisher's system throughout. He vaguely imagines that a series must be at unity within itself, with each course leading into the next. If only he would do a little research by merely reading several lessons in the books for several grades! He would find that different years' texts have different style and value. Some were written hastily, farmed out in a speeded up publication project, and have long since been proven inadequate.

(3.) Insists on a "Biblical," "Evangelical," or "Catholic" emphasis, according to his own personal predilections. In making such decisions he follows clues that to him are sufficient.

(4.) Thinks that anything bearing the name Episcopal must be Churchly, and all other sources beneath contempt. Living in such self-conscious isolation he does not know that several of the leading Protestant bodies have already done advance work in the new methods and child-centered curricula, and that much of this has paved the way for our own Church's new materials.

(5.) Lets somebody else make the decisions—teachers or superintendent. But where do these go for their guidance? Usually they, too, clutch at straws, and have even less opportunity for light than their rector. They go to the nearest book store, or hear of some new course, and order. Anything must be better than what we had last year!

(6.) Victim of publishers' claims. Natu-

rally when any group has gone to the large expense of publication, they try to get the investment back, and perhaps make a little profit. The claims in their printed advertisements are sincere from the producer's view, but check them against the best ideals for a modern curriculum, or by the published judgments of the Church's experts—and you won't fill out that simplified order blank so hastily!

(7.) Wants something "the average teacher can use." This really means text so simple they call for no preparation. It assumes that all our teachers are untrained, fairly stupid, and unwilling to work at their teaching. It announces, also, that this parish makes no effort to prepare or guide its teachers. In practice, such courses cause the teacher to take less and less trouble, and to develop a low opinion of the Church's teaching program.

Teachers who read this article may ask, "But where can my rector get help in choosing courses?" He is probably packing for his vacation, or already gone. It may be your work to get this message through to him:

"You will find on your desk a 30 page booklet, with a light blue cover, entitled *Interim Church School Study Courses 1954-1955*. This was mailed you recently by our Department of Christian Education. It gives the careful recommendations of a committee which has examined all the materials in the field, and suggests one or two for each grade."

There is your message to Garcia. If you reach him, you might add that a majority of our clergy trust this booklet in making their annual selections. Say also that the complete yellow order blank of the Seabury Press which is enclosed makes it easy to order any of the recommended courses. And tell him to note carefully the courses that are not recommended.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, armistices, world peace, seminaries, Church schools and the conversion of America are included. American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

July

18. St. Dunstan's Church, Mineola, Texas.
19. Church of Christ the King, Forth Worth, Tex.
20. St. Paul's Church, Steamboat Springs, Colo.
21. St. Margaret's Convent, Boston, Mass.
22. Church of St. Mary Magdalen, Villa Park, Ill.; All Saints' Church of the Valley, Opportunity, Wash.
23. St. Augustine's Chapel, Norristown, Pa.

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News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late, important news, however, received in this office up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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Things to Come

JULY						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

AUGUST						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

July

18. 5th Sunday after Trinity.
19. Meeting, committee of National Council of Churches, to recommend a headquarter's site, New York City.
25. St. James. Church and Group Life Laboratory, University of the South, Sewanee, Tenn., to August 6th.
26. TV workshop, Broadcasting and Film Commission, NCC, New York City, to August 6th.

August

1. 7th Sunday after Trinity. Catholic Congress, Chicago, to 3d.
2. Ecumenical Institute, Chicago, to 6th; and 9th to 13th.
4. Anglican Congress, Minneapolis, to 13th.
6. Transfiguration
8. 8th Sunday after Trinity.
12. International League for Apostolic Faith and Order, Racine, Wis., to 15th.
15. 9th Sunday after Trinity. World Council of Churches Second Assembly, Evanston, Ill., to 31st. Church and Group Life Laboratory, Rowland Hall, Salt Lake City, Utah, to 27th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

IFE in the city of Milwaukee is much more enjoyable now that the Braves have won four games in a row after a lengthy slump. Dwellers in other cities who are not baseball fans are often mystified at the importance Milwaukeeans attach to their team. Sometimes we are even accused of paying inadequate attention to real life because of our preoccupation with baseball.

THE CHARGE could well be true. When the baseball game is being played, you don't have to stay home by your radio to listen to it. As you go down the street, you can pick up the score from car radios. Somebody on the bus probably has a portable going. In the grocery, the game is being played over a loudspeaker, and even in the downtown department stores, an important event of the game is likely to be announced over the P.A. system.

WHEN we are in our right minds, however, we admit that baseball and other sports are related to real life only as the shadow is related to the substance. The tragedy of losing an important game is something we manage to survive without permanent scars, and even if the ravages should wind up in the second vision (perish the thought!), we shall be able to pick ourselves up and carry on.

NOW, one of the important points of the Christian religion is that the problems and struggles of this world, its triumphs and woes, are also a game. As sports are related to what we usually call reality, so are our economic and political and social struggles to the true reality. The Epistle to the Hebrews is a long series of contrasts between the shadows of this world and the substance of the Kingdom of God.

THE THINGS not seen, apprehended by Faith, it says, are the important things, and the things that are seen have a spurious and fictional reality of an image on a screen. . . . Therefore, let us wait with patience the race that is set before us, looking to Jesus, and to the reality that matters.

FOR YE are not come unto the mount that might be touched . . . but unto mount Zion and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, the general assembly and church of the first born, which are written in heaven, and to God the Judge of all."

THE STRUGGLES and sorrows of life in this world can be met not only with patience but with joy, because their reality, like that of a game, is not the area upon which our ultimate hopes are based, is not the realm of either absolute joy or absolute despair. Our real, all-in, chips-down, last-ditch hope is in God through Christ; and we need have no fear that He will disappoint us. And this fact makes the game of living a good game, win, lose, or draw.

PETER DAY.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Houston Decision

The decision not to hold the Triennial Convention in Houston next year came as a great shock to me and I fear it is a most unwise decision. I feel that the matter has not been carefully thought out and I regret that we will not meet with the General Convention Committee as originally we had planned. . . .

There are many people in the diocese of Texas who believe in segregation of the races, and these members of our Church have objected strenuously to our inviting the Convention to meet in Houston because of the fact that it was to be non-segregated. The majority of our [1952 General] Convention, however, overwhelmingly voted to bring the [1955] Convention to our diocese with the full knowledge and understanding that all Convention facilities, as well as the churches in Houston, would be open to all delegates and guests on a completely non-segregated basis. Public facilities, including the hotels and restaurants, we could have no control over, but a sincere and earnest effort was made to arrange for opening them to our Convention. Although this did not succeed, the people of the diocese of Texas were willing and prepared to undertake at considerable expense to provide non-segregated residential quarters for those who desired such. Obviously it would be impossible to take care of all delegates in such quarters. . . .

Refusing to bring the Convention to Texas raises the serious question of whom we are favoring. In other words, by this action, whose side are we on? To whom are we giving comfort, those who favor segregation or those who oppose it? It was not the City of Houston, whose customs favor segregation, who invited the Convention. It was not the State of Texas . . . who invited the Convention. I have no doubt that a large majority of the people of the City of Houston and of the State of Texas would oppose a non-segregated Convention. The Episcopalians constitute only a small minority of each. It was the diocese of Texas who invited the Convention, and who promised to extend full Christian fellowship to all guests. In view of the above who is being hurt by the decision; the city of Houston, with its customs? The State of Texas, whose laws prevent non-segregation in some instances? No, these interests, in view of the conditions, may not care whether the Convention is held here or not—probably prefer not. They may be pleased by the decision. It is only the diocese of Texas, fellow Churchmen, who are being injured, who are denied their hopes and the chance of being the host to our Convention—the group that offered full Christian fellowship. Looking at it from this viewpoint, whose side are we on? Have we hurt friends who agree with us, or have we allowed those who disagree with us to triumph? . . .

Our Church is denying to the diocese of Texas its Convention because certain members of our Church state they cannot

come to a place where segregation is practiced—that such a situation is intolerable to them as Christians, and they cannot countenance such. . . . The question arises, did Christ take such an attitude, or would He, were He here today? . . . We must recall that Christ came upon earth and to a country in which there was practiced the most vicious and violent racial segregation known to man, a country in which Jews could not speak to Samaritans, could not break bread with Publicans, and hated the Romans—a country so segregated that when Christ Himself asked a drink of the Woman of Samaria, she was astounded that He, a Jew, would even speak to her. Yet God sent His Son to that country and He met with, talked with, and ate with everybody therein, and by His actions, not by His words, clearly demonstrated His opposition to the racial segregation then practiced. In other words, in the very place where the segregation was intense, and even in the presence of the Pharisees, He ate with the Publicans and talked with the Samaritans, showing by His actions His views; but never once was He too proud to associate with the Jews, or the Scribes and Pharisees, but even preached in their churches. Are we better than Christ? Can we, as Christians, hold ourselves superior to the Son of God, or should we follow, not only His words, but His example?

When a jeweler desires to make an impressive display of a beautiful diamond, he places it upon a black velvet background so that the sparkle and brilliance of the jewel is enhanced and brought even more dramatically to the eye. The City of Houston by its customs practices segregation, but the diocese of Texas has invited the National Church to meet there in an unsegregated display of Christian fellowship. Would it not be the wiser, the more Christ-like action to show, by our example, full non-discriminatory fellowship in all its Christian beauty against the black velvet background of segregation? The opportunity is offered our Church. If rejected, because of the petty, self-righteous attitude of a small minority, this splendid opportunity may not come again for years.

It is a distressing thought to true Christians.

J. L. C. McFADDIN,
Attorney. Member of
Houston Committee on Arrangements
for General Convention.
Beaumont, Texas.

Proper Spelling

The purpose of writing this letter is not to seek publicity but to call your attention to the proper spelling of my name.

You will find it on page 16, June 13th issue.

It occurs three times under elections in the diocese of Easton.

The correct spelling is

Allan Whatley.

Thank you for making this correction.

(Rev.) ALLAN WHATLEY,

Rector, Christ Church,
Cambridge, Md.

ANGLICAN CONGRESS

Bishops on the Radio

Churchpeople all over the nation will be able to listen to special attractions of the Anglican Congress on their radios. From the scene of the Congress, Minneapolis, Minn., the Columbia Broadcasting System will carry, over a coast to coast radio network, special events including addresses by the Archbishop of Canterbury and Bishop Keeler of Minnesota.

UNIVERSITIES

Restless Child

Thirty Woodland Apartments at the University of the South were saved from a devastating fire June 27th when a restless child awakened its father.

Woodland Apartments, ten buildings of three apartment units each, are occupied by married college and theological students and their families. This summer 13 families are in residence. Around midnight on June 27th, Scott Bennett, ex-infantry captain who will enter the seminary next year, got up to care for his son and smelled smoke in the area. He toured the grounds but was unable to locate the smoke's origin. Then he saw smoke seeping from the door of an unoccupied building. His cry of "fire" awakened the entire population at Woodland. The men fought the flames with a small hose until the Sewanee Volunteer Fire Department arrived and put out the fire.

The apartment was occupied by James L. Postel, a theological student. Mr. Postel and his wife, Maxine, who is secretary in the university's admissions office, were vacationing in Davenport, Iowa.

One of the students, Warren Starrett of Pittsburgh, Pa., braved the flames to close the door to Mr. Postel's library, thus saving his extensive collection of books from smoke and water damage. Others saved jewelry, insurance policies, and silver pieces, but almost everything in the apartment was badly damaged by fire, smoke, or water. The Postels did not carry fire insurance on their furniture.

Sleepless men and women of Woodland the next day organized a clean-up



FIRE AT SEWANEE*
Well-crisped shoe.

job. The university assigned a vacant apartment to the Postels. The theologs, still blackened with smoke from their fire-fighting experience, moved all the usable furniture into the other apartment. Their wives washed clothing and bed linen, dishes, pots and pans (which were smothered in smoke and soot), scoured the Postels' new refrigerator and washing machine until they shone, and arranged for dry cleaning of dresses, suits, and some furniture.

When the Postels returned from their vacation June 29th, they found their new apartment clean and livable, the books safe, and many of their possessions intact.

WORLD COUNCIL
No Romans at Evanston

Leaders in the World Council of Churches in New York City have expressed surprise that the pastoral letter issued July 8th by the Archbishop of Chicago (Cardinal Stritch) concerning the matter of "Church unity," appar-

*Left to right are Mr. Scott Bennett; Mrs. James L. Postel; Mr. Warren Starrett, who closed off the Postels' library during the fire; and Mr. James L. Postel.

ently ignores a part of the official "Instruction" about the Ecumenical Movement, issued by the Vatican in December, 1949. The Instruction, the said, has been interpreted within the Roman Catholic Church itself as leaving a door open for the participation of Roman Catholics in ecumenical gatherings if necessary ecclesiastical authorization has been given.

The present pastoral letter of Cardinal Stritch, the World Council leader said, issued at this time, is obviously meant to indicate that Roman Catholics cannot take part in the Assembly of the World Council, to be held at Evanston next August.

Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, in the United States to confer on final arrangements for the Assembly said a Roman Catholic publication in France had indicated that this was the opinion of the U.S. hierarchy.

In releasing Dr. Visser 't Hooft's statement to the American press, Dr. Samuel McCrea Cavert, the World Council's Executive Secretary in the U.S.A., strongly confirmed Dr. Visser 't Hooft's interpretation of the position of the Council. He said:

"Although there has been no opportunity as yet for the World Council to make an official statement about the Roman Catholic attitude toward the Evanston Assembly, there can be no doubt that Dr. Visser 't Hooft's remarks reflect the point of view of all the officers and of the Central Committee of the Council."

This is Dr. Visser 't Hooft's statement:

"The pastoral letter issued by the Archbishop of Chicago is a statement concerning the Roman Catholic position on Church unity. It does not refer explicitly to the World Council of Churches or to the Assembly to be held at Evanston in August. But the fact that it is issued at this particular time and place shows that it is meant to clarify the attitude of Roman Catholic authorities to the Assembly and to the movement of which that Assembly is an important manifestation.

SECTS

"For the absence of a bitter or aggressive spirit from the letter we may all be thankful. The Churches in the World Council, of course, find it quite unacceptable to be described as 'sects,' but in it

TUNING IN: ¶"Holy ecumenical synod of actors" meant in Graeco-Roman times "worldwide actors' convention," because *ecumenical* originally meant worldwide. It is from Greek *hē oikoumenē gē*, "the inhabited earth." Because the

Roman Empire came to be regarded as the only part of the earth that counted, *oikoumenē* was used to mean the Empire "a decree from Caesar Augustus, that all the *oikoumenē* should be taxed."

ferences to the ecumenical movement Archbishop's letter obviously seeks to elicit expressions which might hurt non-Roman Christians. Only once or twice in the letter depart from this level, e.g., when it speaks of 'some sort of man-made unity among Christian sects,' an expression which we can only repudiate as a perversion of the true goal of the World Council of Churches. As the first assembly of the World Council said at Amsterdam, 'unity arises out of the love of God in Jesus Christ which, binding the constituent Churches to Him, binds them to one another.'

It is not surprising that the pastoral instruction takes the stand that the Roman Catholic Church as such cannot take part in gatherings such as the Assembly of the World Council of Churches. For that has been the position of the Roman Catholic Church since the beginning of the movement for Christian unity. But it is surprising that the letter does not refer to the official instruction issued by the Vatican on December 20, 1949, which, in reiterating that position, left the door open for certain conversations between Roman Catholics and non-Roman Catholics and for participation of individual Roman Catholics in ecumenical gatherings, if the necessary ecclesiastical authorization had been given.

The instruction from the Vatican included the statement that 'Mixed gatherings are not then forbidden outright, but they are not to be held without the express sanction of the competent ecclesiastical authority.' This instruction was hailed by a Jesuit theologian in a distinguished journal as indicating that a development had taken place which enabled the Roman Catholic Church to depart from a negative and defensive position and to enter positively what she may undertake in common with the Churches that she considers heretical and schismatic. It is difficult to understand why the pastoral instruction of Chicago does not mention this instruction which has already been commented on several occasions. It was the basis of this instruction from the Vatican that a small group of Roman Catholic observers with the permission of the authorities concerned attended the World Council's Faith and Order Conference in Lund, Sweden, in 1952.

More recently the World Council had expressed its readiness to invite some Roman Catholic observers to attend the next Assembly, if they could obtain permission to do so from the authorities concerned. It was known that a number of prominent Roman Catholics were in attendance of such observers, whose presence, even if they did not participate in discussions, would be an evidence of friendly goodwill. But according to a formation published in the French Catholic press the Roman Catholic hierarchy in the U.S.A. decided against

there are profound differences between the Roman Catholic Church and

the Churches of the World Council in their respective conceptions of Christian unity. The Amsterdam Assembly made this clear when it declared that the Council 'disavows any thought of becoming a single unified Church structure independent of the Churches.' In that situation it is neither possible nor desirable to seek to establish official relations between the



RNS

DR. VISSER 'T HOOFT
Charity and a caricature.

World Council and the Roman Catholic Church. But it has been shown in many countries that personal contacts and conversations between Roman Catholics and non-Roman Catholics may have great value in removing misunderstanding and in promoting the growth of true Christian charity.

'The World Council will therefore continue to seek opportunities for such unofficial contacts. In this it is encouraged by the great interest which Roman Catholics in several countries have shown in its work. A remarkable example of this is that an international group of Roman Catholic theologians has given much time and thought to the production of a statement concerning the main theme of the Assembly: 'Christ—the Hope of the World,' a statement which is meant as a Roman Catholic contribution to the worldwide discussion of that theme.

'The World Council of Churches stands for the greatest possible measure of consultation and coöperation among all who have a common loyalty to Christ as Divine Lord and Savior. Such consultation and coöperation do not involve any compromise in the realm of faith and doctrine. On the contrary the existence of a wide area of agreement in Christian faith, in spite of serious differences at certain points, calls for earnest effort to bear as much of a common witness as possible.'

ING IN: It is possible, when necessity so requires, to worship God acceptably in the midst of mud and dirt (as, for example, on a battlefield). But under normal conditions the effort to keep church buildings as clean as the homes of the

worshippers stems from a true Christian instinct and may itself be regarded as an act of worship. ¶**Most Rev.** is a title usually reserved in the Anglican Communion to bishops who are archbishops. In the Roman Communion all bishops are "Most Rev."

INDIA

Tribute to Dr. Hollis

Dr. Arthur Michael Hollis, one of the prime movers in the merger resulting in the formation of the Church of South India, has resigned as Bishop of Madras in India. He left Madras for a year's sojourn in England. Dr. Hollis is an Anglican.

The resignation is to be effective next January 31st, and Dr. Hollis is expected to return to India next June to become a member of the faculty of United Theological College at Bangalore.

Dr. Hollis became the first Moderator of the Church of South India when it was formed in 1947 through the merger of Anglican, Methodist, Presbyterian, Congregational, and Reformed Churches in southern India and held that position until last January when he was succeeded by the Most Rev. H. Sumitra, Bishop of Rayalaseema.

He gave up leadership of the union Church as well as his diocesan bishopric because he believed these posts should be turned over to native Indians. [RNS]

CANADA

Washed Floors, Waxed Pews

Brushes, brooms, step ladders, and polishers were the tools of the day recently when members of the St. Luke's Church, Winnipeg, Canada, put on old clothes and cleaned their house.

When it was decided that cleaning of the Church and adjoining premises was necessary, two laymen, H. D. Revell and John Carne, instigated the "do it ourselves" movement. It gained momentum under the guidance of the rector, the Rev. J. C. Clough, and a house cleaning committee.

More than 100 communicants reported for work on the appointed Saturday and kept at it from 9 AM to after 10 PM. Walls were washed, stained glass windows cleaned,* floors washed and polished, carpets vacuumed, and pews waxed. One group of workers supplied mid-morning coffee, a noon lunch, and afternoon tea for the workers.

Many members, looking back on the day's activities, remarked that they had never before been brought into such happy personal relationship with their fellow worshippers. And the church was crowded the next day when the Primate of Canada, the Most Rev.† Archbishop W. F. Barfoot, preached and confirmed.

*This week's cover shows Dr. Herbert D. White, choirmaster and organist, at the window-cleaning job.

By the Rt. Rev. Oliver James Hart

Bishop of Pennsylvania

Chairman of Committee of the Trustees of the Church Pension Fund

Churchpeople are being asked for their opinions on the subject of work done by retired priests by a Committee of the Trustees of the Church Pension Fund.

The Committee has drawn up a draft amendment on the subject. However, a number of points in relation to this amendment are not yet settled in the minds of the Committee.

The draft amendment of the Committee would replace Section 8 of Canon 45. This section, as it now stands, is to take effect January 1, 1957, unless the 1955 General Convention decides otherwise. It reads:

"Upon attaining the age of seventy-two years, every Minister of this Church occupying any remunerative parochial or administrative position in the Church, shall resign the same and retire from active service. Thereafter he may engage in remunerative employment in the Church only as the Rules and Regulations of the Church Pension Fund may permit."

This is what the chairman of the Committee has to say:

THE 1952 General Convention requested the Trustees of the Church Pension Fund to make a study of further service of Clergy who, under Canon 45, must retire at age 72, and report to the 1955 General Convention. The Committee of the Trustees of the Church Pension Fund has endeavored to find out what the Church really wants to do in this matter. A straw vote was taken at the House of Bishops meeting in Williamsburg last November, and the chairman has conducted an exten-

sive correspondence with various bishops, priests, and laymen throughout the Church. The Church Pension Fund takes no position on the suggestions hereinafter set forth, but is merely acting as a clearing house to pass on to General Convention such suggestions as we receive.

For the purpose of initiating a general discussion of this difficult subject, the Committee is taking the liberty of combining several of the suggestions received into the following draft amendment:

"Canon 45, Section 8"

"Upon attaining the age of 72 years, every Minister shall resign his position in the Church and retire from active service; provided, that such Minister may continue to serve other than in his former position in the Church on an annual basis, if the Bishop, in whose jurisdiction the work is to be done, acting with the advice and consent of the Standing Committee or Council of Advice, shall grant his permission therefor, in which case such Minister shall not be deemed to have retired until such continued service is completed."

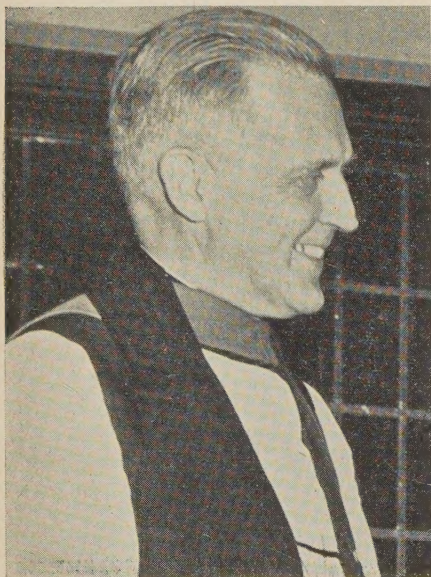
I would like to call attention to four points in regard to the above proposed amendment. In the first place, it seems to be the opinion of the majority of those with whom we have talked or corresponded that a Minister should be allowed to continue his service in the Church under certain conditions. Most

of the laymen consulted have a strong feeling that such service should be in some place other than his former position. They point out that it would be practically impossible for a vestry to refuse to ask the rector to continue his service in his present parish.

In the straw vote taken at the November meeting of the House of Bishops however, the majority of the Bishops expressed their opinion that the clergy should be allowed to continue to serve in their present position or elsewhere. It seemed to be their opinion that a congregation should not be deprived of the opportunity to say whether or not they want to retain on an annual basis the incumbent under the provisions of the Canon. If the rector of a parish in X diocese wishes to continue in active service in Y diocese, it is the Bishop of Y diocese who would have to grant his permission.

In the second place, if the majority opinion of the Bishops should be followed and the clergyman should be allowed to continue his services in his present parish, it is the opinion of practically all the Bishops that the Bishop should consent to such an arrangement only with the advice and consent of the Standing Committee or Council of Advice. If the Canon requires the clergyman, if he continues, to continue in

(Continued on page 12)



BISHOP HART

For dioceses X and Y, a straw vote.

What Happens To A Retired Priest?

Should he be compelled to "retire" at 72? May he continue to work in his present parish? Who is to decide where and at what he may work?

TUNING IN: ¶Church Pension Fund exercises no authority over the clergy except the authority to pay pensions to those who are entitled to them. Under present rules a clergyman may receive a pension only when he is actually retired from all

ministerial work. Exceptions are sometimes made in temporary and unusual situations. The reference in the canon is presumably to such situations, not to a supposed authority of the Fund over clergy.

The World Council

REPRESENTATIVES of 161 Christian Churches in 48 nations with a total membership of more than 160 million Christians will gather to Evanston, Ill., this August with the weight of the world's history on their backs. The theme of the second assembly of the World Council of Churches is "Christ — the hope of the world." And the preparatory material issued for the Assembly never gives the impression that He is the world's hope.

Born in the flush of democratic-scientific optimism of the early part of the 20th century, the ecumenical movement has swung around from a position of general satisfaction with the world to an attitude of profound disillusion. The ominous build-up of military preparations on both sides of the Iron Curtain, the continuing advance of atheistic Communism, the nationalistic resurgence of such religions as Buddhism, Islam, and Hinduism — these, and other factors of the world scene, represent historical currents that trouble the orthodox Christian and terrify the modernist and the liberal.

But when the Churches seek to draw together for a united attack upon their common problems, the burden of their own history becomes as grievous as the burden of external events. Centuries of division have created gaps between Christian and Christian that cannot easily be closed; and the effort to close them is now in its second generation without much to offer in the way of concrete progress.

At a meeting of the Central Committee of the World Council in Toronto, 1950, this fact of disunity was expressed in the frankest terms in a statement that (among other things) said: "Membership in the World Council] does not imply that each Church must regard the other member Churches as churches in the true and full sense of the word."

Some American Protestants undoubtedly felt that the World Council had hit bottom when it made this statement. Yet it is really basic to the whole idea of the World Council. If all the member Churches fully recognized each other they would form, not a World Council, but a World Communion, a World Church.

Those of us who hope that some day the Church of Rome may decide to join in the deliberations of the World Council believe that this clear admission will ultimately be helpful, as reducing the question of Roman participation from the dogmatic to the practical level. But this hope is obviously for the distant future; the American Roman hierarchy has not even availed itself of the guarded papal permission

for qualified observers to attend such a meeting, and the Cardinal Archbishop of Chicago has issued a pastoral explaining why Roman Catholics will not participate. Kindly and charitable in its expression, the pastoral is based on the premise that participation would imply an assumption of equality — although if this premise were true, more than one Church that now belongs to the Council would not be in it.

Be that as it may, the fact of disunity throws into clearer focus the truth that the salvation of both the Church and the world rests upon the Church's Lord. The raucous criticisms of the World Council and its works that are made by loud little groups of fundamentalists and superpatriots are really mild in comparison with the admissions of impotence and failure that may be heard within the Council itself.

CHRIST is the hope of the world. But even when Christians have agreed on that, they have not necessarily agreed on the nature of that hope. In a report of 51 pages and 130 numbered paragraphs, bristling with scriptural terms, a preparatory commission has spelled out the meaning of that hope. The report is a real achievement in ecumenical thinking, threading its way successfully through the tangles and difficulties of a complicated subject. Christ's Kingdom is already at work among us, but it will not be consummated until the end of the age. The consummation will be God's own act, and will not be the result of our human efforts to fashion what we conceive to be a perfect social order. "We shall not confuse our programmes with God's Kingdom." Nevertheless, "We are called to participate in His ministry of reconciliation. We can therefore live and work as those who know that God reigns, undaunted by all the arrogant pretension of evil, ready to face situations that seem hopeless and yet to act in them as men whose hope is indestructible."

What history is *for* is not too clearly or winningly stated in the report. The nearest approach is in the statement: "God has established with men a covenant. . . . The commandment is that men should love God and their neighbors. The promise is the gift of abundant life as children of God for those who hear and follow the divine call." In other passages, it is rather suggested that the big event of Judgment Day will be God's disclosure of the reason for the dismal rat-race that has gone on before. "History is being made at every moment by the acts of God and men; and Christians look to the consummation of God's purpose, in which the full significance of history will be finally disclosed."

The Son of Man, who came eating and drinking with his friends, might possibly sum it up in the plaintive words He once used: "We piped, but you didn't dance; we played funeral, but you didn't get into the game. We meant you to *enjoy* history."

The Communists held Bishop Cooper prisoner for three years. Here he tells what he found when he was finally able to

RETURN TO KOREA

By the Rt. Rev. A. Cecil Cooper



BISHOP COOPER*

Every congregation has tales of horror.

THE history of Korea is one of wars and invasions, interspersed with comparatively short intervals of peace. After centuries of internecine strife it became at length united into one kingdom about A.D. 935. Soon afterwards the country suffered terribly from the Mongol invasions under Kubla Kahn.

In 1592-1600 a Japanese invasion devastated the whole country, and this was followed by an invasion by the Manchu dynasty which had displaced the Ming dynasty in China.

As a result of these disasters Korea determined to shut her doors to the outer world and for nearly two and a half centuries became known as "the Hermit Kingdom." In 1882 Japan and the Western nations forced her to open her doors to foreign trade, and to grant them mining and other concessions. Soon afterwards the first Christian missions began to reach the country, though the Roman Catholics had worked in secret from the 18th century in spite of great persecution and many martyrdoms.

The Anglican Mission was founded in 1890, when its first bishop, Charles

Corfe, landed in Korea. Five years later, after China's defeat by Japan, the king of Korea threw off the loose allegiance Korea owed to China, and took the title of Emperor of Tai-han. This independence was but transitory, for ten years later Japan, having defeated Russia, assumed a dominating position in Korea, and in 1911 forced the Korean emperor to abdicate. Now Korea became the "Province of Chosen in the Japanese Empire," and disappeared from among the independent nations for 34 years.

The name "Cho-sun" was an ancient name of the country. That she would ever again regain her independence seemed unlikely, but with the defeat of Japan in 1945, her never-abandoned hope of freedom seemed to have been realized. This made the bitterness of what happened the more acute, for she found herself cut in half at the 38th Parallel, and, behind an iron-curtain, a Communist state set up in the North.

In the South after a period of U.S.A. Military government, a democratic constitution was set up, with Dr. Syngman Rhee as its first president. While the North continued to use the name "Cho-sun," the South again took the name of Taihan. So the Anglican Church in Korea has alternately been known as the Taihan Seung-kong-hoi (Holy Catholic Church), the Chosun Seung-kong-hoi, and again the Tai-han Seung kong-hoi, as the title pages of the previous editions of our Prayer Book show.

Under the Japanese the work of Christian missions was permitted, though at various times some of the denominations suffered considerably from the suspicion that they were involved in anti-Japanese plots and propaganda.

When Japan's Chinese adventure began, and the Western nations strongly condemned this aggression, the presence of missionaries from these countries was not welcomed, and their position became more and more difficult from 1938 onwards. Some were arrested on various pretexts, and their Korean congregations

and friends were warned against associating themselves with the missionaries, and often suffered for so doing. In 1940 many missionaries felt that their presence was doing more harm than any good they could do, and withdrew. The Anglican Mission withdrew at the beginning of 1941.

For five years the Church in Korea carried on without missionary leaders, and without any outside material assistance. In many places there was considerable persecution by the local authorities. When the Bishop [Cooper] returned to his diocese in March, 1946, he found that on the whole the Church had come through that time of severe testing with great faithfulness and courage. There had been little new growth, the clergy were obviously very strained and tired, and no repairs to church buildings and property had been possible.

The greatest loss was that of several parishes behind the iron curtain in North Korea of which little news could be obtained, and which have never again been visited by the bishop. Many of the Christians and three of the priests eventually escaped to the South, one died in the North, and two still remain there.

The years 1946-1950 were years of gradually trying to get back to normal and rebuilding the life of the parishes. Also the work of training the clergy had to be restarted. Three parishes had had entirely Japanese congregations, and with the return of all the Japanese to their own country the church buildings and property were left without any congregation. Church workers were sent there, and Korean congregations began to be built up.

Of the 12 missionary clergy and five

*With his sister in England immediately upon his arrival there after release by Communists.

Facts and Figures

Korea has an area of 85,000 square miles and an estimated population of 28,000,000. Of these, 9500 are Anglicans.

In addition to the two bishops, Bishop Cooper and Assistant Bishop Chadwell, there are some two dozen clergy, in charge of over 30 parishes and mission stations, according to the recently published *Crockford's Clerical Directory, 1953-54*.

See city, where the Bishop has his headquarters, is Seoul, with its handsome Cathedral of St. Mary and St. Nicholas, known to many American servicemen.

s of the Community of St. Peter withdrew from Korea in 1941, only clergy and one sister returned after World War.

For seven years the theological college remained closed, and, as during the war, the Korean Church could not support more than its own priests, nearly all the men and female lay-workers and theological students had to find other work. Meanwhile the country remained in a state of tension, with the North and South armies and police facing each other on the dividing line, awaiting the day when civil war might break out. That day came on June 25, 1950, when the Northern army led by many Korean veterans, seasoned in the fighting in China, and armed with heavy tanks and artillery, swept down the peninsula, only to be held by a narrow corridor in South Korea occupied by American and Korean troops. When the capital, Seoul, was captured, the Bishop, Charles Hunt and Sister Mary Clare were taken, and removed into internment in North Korea, where the latter died a few months later. The Bishop remained a prisoner till his release in April, 1953. The remaining two mission stations, after much hardship eventually found their way to the Southern port of Pusan, where several millions of refugees were gathered. Among them were many of the Korean clergy and the Korean Sisters of the Holy Cross.

Even the church itself became a dormitory where hundreds of our Christians lived and slept, though every morning it was cleared and cleaned so that the Holy Eucharist could be offered.

Albert Lee, priest, who had for many years been warden of the theological college, together with two of our most experienced Korean priests, disappeared after being arrested by the Communists, and no trace of their fate has so far been heard.

In October, 1950, the Communist forces were driven back to the extreme North of Korea, but with the inroad of large Chinese forces, the U.N. Troops had to retire and Seoul was captured by the Communists for the second time.

As usual in civil wars there was bitter fighting, and many massacres and atrocities. In one small village the Communists were especially bitter against the small Christian congregation, and seizing 50 of them tied their hands behind their backs, took them out to sea in boats and drowned them. That particular congregation had for many years shown little signs of growth, but now is growing well and full of energy, and asking for help to enlarge its little chapel.

The inhabitants of all the larger towns and villages on the main routes were completely evacuated, and almost all the congregations largely scattered. When the clergy returned to their parishes, even if they were fortunate enough to find their home standing, they

usually found them completely stripped.

In most congregations there are gaps, often large ones, caused by those executed, or killed by shells or bombs, those dead through hardships, those who have just disappeared, and by those alive but not returning to their old homes. Every congregation visited by the Bishop has tales of horrors to tell.

But once again the general picture is one of faithfulness, courage, and cheerfulness under terrible conditions. When the Bishop returned to England he expected to hear possibly of the death of many priests, the dislocation of the Church's work, and the destruction of much Church property.

When he again reached his diocese in November, 1953, it was to find all the Southern parishes settling down under the Korean clergy, a new member on the Mission staff (Paul Burroughs), the theological college reopened under Harry Fawcett, the Korean Holy Cross Sisters back in the Seoul convent, and instead of one orphanage with 30 girls in it, three orphanages caring for over 250 of Korea's reputed 100,000 orphans.

As for over two years it had been uncertain whether the Bishop had survived, the Archbishop of Canterbury had in 1951 consecrated as Assistant Bishop, Arthur Chadwell, who had worked in Korea since 1926. On him fell the burden of directing the Church through the three years of war and destruction. With two exceptions, the cathedral and all our church buildings escaped serious structural damage, though many were left in great disrepair, and most had their furnishings looted.

Not only did the Church in England, but also in America, Canada, Australia and many other places come to the assistance of the Tai-han Seung-kong-hoi with prayer and material help. As soon as the tragedy was known, 300 bales of relief goods were dispatched from England, and a constant flow of such packages continues to come from congregations, schools, and individuals in America and other lands.

The Episcopal Church made a large grant of \$5,000, and many other gifts of money have come.

The British and American army units in Korea have given such generous help, that without it the orphanages could scarcely have been maintained or enlarged. Many orphans have been adopted at the cost of \$50 each a year. To mention only two or three of the larger gifts, the Church in Canada gave over \$6,000, the University of Virginia \$1,000. THE LIVING CHURCH Korean Relief Fund has received and sent many hundred dollars. Were there space one would like to add many other names to all those who have remembered Korea in its need.

The Korean Society of the Holy Cross with its five sisters now has six young women testing their vocation to the re-

ligious life. This year four new priests are expected to join the Mission staff.

All the above shows how much there is to be thankful for, and how much encouragement there is looking to the future. But there are many grave problems facing us, difficult to solve while the country remains sorely stricken, and in a state of instability and uncertainty as to its future.

For some years ahead the shortage of clergy cannot be made good. While the clergy were supported entirely by money raised in Korea until the Korean War, now the Korean congregations are finding it almost, if not quite, beyond their means. The training of women for Church work has long been in abeyance, chiefly for lack of buildings and a teaching staff. The Mission from its earliest days was notable for its medical work. Now both our hospitals are closed, one completely destroyed and the other without any equipment. To reopen this medical work will mean a large expenditure on building and equipment, probably over \$460,000. The Society for the Propagation of the Gospel (S.P.G.) is ready to find the staff's salary if we can build the hospital and find a staff to man it.

After the Bishop's release and return to England, a crowded meeting was held in London, at which the British Minister to Korea, Captain Vyvian Holt, who had shared the three years captivity, made the following remarks:

"Generous material aid has been promised to Korea to the North by Russia and its satellites, and to the South by the U.S.A. and United Nations Rehabilitation Agency. But is this material aid all that Korea requires? Is not the need for sound morality and spiritual guidance as great as its need for capital investment, raw materials, food and fertilizers? The need of the country for moral regeneration is just as great as its need for economic rehabilitation. To attempt the reconstruction of the economy of the country without at the same time rebuilding its moral life will only prolong their misery and unhappiness.

"We hear a lot about the political necessity for making the Korean people able to live. Can any people, of any state, live by bread alone?"

At the present moment great numbers of non-Christian Koreans are seeking for some background to life, something that will give purpose, hope, and peace amid much that makes for discouragement, fear, and despair. Thousands are tentatively looking toward Christianity to give them what they need. If the percentage of actual Christians is only a small one among a population of some 23,000,000, the number of those attracted and loosely attached to the Christian churches is very large. It is our duty and privilege to build up in the faith, a privilege that both those on the overseas field, and those who support them, can share.

MINNESOTA

Dean to New York

The Very Rev. Frederick M. Morris, dean of St. Mark's Cathedral, Minneapolis, Minn., will become rector of St. Thomas Church, New York City, October 1st. He succeeds the Rev. Roeliff H. Brooks [L.C., July 11th]. St. Thomas Church is considered by many to be America's most beautiful Gothic church structure.

Dean Morris came to Minneapolis six years ago from the rectorship of Trinity Church, Newton Centre, Mass., having previously served parishes in Salem, Mass., and Silver Spring, Md.

He has lectured in homiletics at Episcopal Theological School, Cambridge, Mass., and Seabury-Western Theological Seminary, Evanston, Ill., and is the author of the book, *Preach the Word of God*, which is scheduled to be published by Morehouse Gorham in August.

EAST CAROLINA

Negro Layman's Memorial

A memorial has been dedicated to a Negro layman who had dreamed of building a parish house for Christian education. The layman, Allen Evans Jackson, left \$30,000 to his parish, St. Mark's, Wilmington, N. C.

The new parish house, recently completed at the cost of \$43,000, is called

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Korean Children

Previously acknowledged	\$2,282.35
Misses S. T. and E. Ramage	75.00
In memory of Henrietta Herman Viets..	10.00
	\$2,367.35

Save the Children Federation

Previously acknowledged	\$ 54.00
Eleanor M. Gillespie	48.00
	\$ 102.00

Bishop Cooper and Korea

Previously acknowledged	\$ 342.29
St. Thomas' Church, Isle of Hope, Savannah, Ga.	17.61
	\$ 359.90

Bishop Kuda, Japan

Previously acknowledged	\$ 21.00
Misses S. T. and E. Ramage	25.00
In memory of Charles S. Viets	10.00
	\$ 56.00

Cathedral Boarding School, Lebombo

Previously acknowledged	\$ 203.00
Helen M. Ferguson	5.00
	\$ 208.00

Jackson Hall, in memory of its donor.

Mr. Jackson was a life-long resident of Wilmington. His formal education was meager; however, his desire for knowledge led him to devote his spare time to the study of the Bible, Shakespeare, and history.

He was a devout Churchman, serving as senior warden, vestryman, lay reader, and delegate to diocesan conventions.

NEW YORK

Swords of Gold

The Rt. Rev. John William Charles Wand, Bishop of London, is the guest preacher at Trinity Church, New York City, at the 11 AM service on Sundays during July. Among the historic banners in the chancel at Trinity Church is one with the crossed swords of gold, the symbol used for centuries by the Bishops of London to represent the See of London.

Bishop Wand is in direct succession from the Rt. Rev. Henry Compton, Bishop of London in the year 1697 when Trinity Church was founded by royal charter (granted by William the Third). Bishop Compton was named in the charter as the first rector of Trinity.

OKLAHOMA

New Student Center

St. John's, Norman, Okla., recently reported that during the past year some 400 students, from the University of Oklahoma in Norman, signed Episcopal Church preference cards, a third of them coming from non-Churchpeople.

There are 65 faculty and staff members of the University of Oklahoma in the congregation of St. John's. Students are approached as soon as they arrive in Norman, and encouraged to participate in the work of the parish.

A diocesan campaign is underway which includes \$80,000 for a student center at St. John's, where the lack of space is a major problem. St. John's has raised \$50,000 as its share and another \$20,000 from the diocese. Construction on the \$150,000 student center building will begin soon.

WESTERN NEW YORK

Invitation to Austria

An invitation has been extended the diocese of Western New York for a representative young person from the diocese to attend the International Youth Meeting sponsored by the Old Catholic Church in Saalback, Austria. The invitation is a follow-up of Bishop Scaife's visit to the Old Catholic Church Congress in Germany last year.

The Believing Game

*"And he who gives a child a treat
Makes joy-bells ring in Heaven's street"
(from "The Everlasting Mercy,"
John Masefield)*

SURELY the "joy-bells" are ringing in Heaven because of this charming book of Agnes Sanford's, *Let's Believe*.

Let's Believe invites its young reader to play "the believing game," believing that God loves us and that He wants us "right side up," healthy, happy, and joyous people. When things are "up side down," He helps us set them right again. As the wind is there, though we cannot

LET'S BELIEVE. By Agnes Sanford. Illustrations by Ted Sanford. Harper & Bros. Pp. 119. \$2.00.

see it, as the light in the lamp waits for us to turn the switch, as the water in the faucet waits for us to turn the handle, so God's power waits for us to believe. We begin by believing this is so and then we thank God that He is already doing so many wonderful things for us. When we are ill or disgruntled, when our fathers and mothers are worried, when our friends are in need, then with the light of God in us, we really can help. These are not magic tricks. These are God's laws working, and when we help others we are doing what God does. "We are keeping time with Him."

Mrs. Sanford's son Ted has illustrated her book with simplicity, humor and charm. Altogether I would say this is one of the most delightful and helpful books I know for children 7-11.

RUTH MORRISON.

THOSE who would study the World Council Assembly's theme ("Christ the Hope of the World") in terms of the Biblical doctrine of hope will find even a "concordance of hope" ("believed to be complete, of the Old and New Testament passages in which the word 'hope' appears in either the Authorized or Revised Version") provided in C. F. D. Moule's *The Meaning of Hope* (The Highway Press, 6 Salisbury Square, London, E.C. 4. Pp. 70. Paper, 3/6).

This is a small book, but its use in conjunction with a Bible could lead to far-reaching and rewarding study. Dr. Moule is Lady Margaret Professor of Divinity in the University of Cambridge.

Books Received

MAN ABOVE HUMANITY. A History of Psychotherapy. By Walter Bromberg, B.S., M.D. Foreword by Winfred Overholser, M.D., S.C.D. Lippincott. Pp. xiii, 342. \$5.75.

The Living Church

DEATHS

*st eternal grant unto them, O Lord,
let light perpetual shine upon them."*

James Alvin Russell, Priest

The Rev. James Alvin Russell, re-
d president of St. Paul's Polytechnic
stitute, Lawrenceville, Va., died in a
hmond, Va., hospital June 29th. He
the son of the school's founder, the
Rev. James Solomon Russell, whom
succeeded as president.

Dr. Russell served as second president
he school, sponsored by the American
rch Institute for Negroes, from
1 to 1950. Before that time, he was
cipal of the school, 1929-1941, and
e-principal, 1916-1929. He also served
rector of St. Paul's Chapel, Law-
ceville, 1916-1940.

Elisabeth Spalding

Miss Elisabeth Spalding, daughter of
late Bishop and Mrs. John F. Spald-
of Colorado, died recently at her
ne in Denver. For many years one of
city's leading painters, she and two
er prominent artists organized the
ver Artists' Club, which developed
e into the Denver Art Museum.
A member of the New York Water
or Club and of the Washington
ter Color Club, she exhibited her
k in New York, Washington, Chi-
o, and other cities in this country and
ad. One of her Colorado landscapes
hung at the Societe Nationale des
ux Arts, Paris, in 1928. The City
b of Denver, in 1943, awarded Miss
lding its medal for "distinctive
ievement in painting."

The Church Art Commission of the
ese of Colorado was organized in the
y 1920's by Miss Spalding, Marion
ndrie, and Arthur Fisher, in order
e professional advice might be avail-
e to congregations concerning Church
nitecture, windows, furnishing, etc.
e commission also gave several exhibi-
ons of Church art with the coopera-
n of the Denver Art Museum. Miss
lding was the first president of the
mission, and was also a member of
national Church's Commission on
rch Architecture and the Allied
s.

The Girls' Friendly Society was also
of her special interests. When her
ther, the Rt. Rev. Franklin Spencer
lding, was rector of St. Paul's
urch, Erie, Pa., she went there to
b in organizing a GFS branch, which
ame a large and flourishing society.
er he became the Bishop of Utah,
moved to Salt Lake City to assist in
GFS work in that area. In the mean-
e she was diocesan president of the
orado GFS.

Surviving are a sister, Miss Sarah G.
lding of Denver, two nephews and
niece.

y 18, 1954

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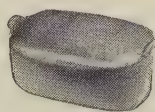
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Retired

(Continued from page 6)

service in some other position, it seems to be the wish of the majority of the clergy that the Bishop handle the matter alone without any reference to the Standing Committee or the Council of Advice.

In the third place, there is vigorous opposition on the part of many to any mention of the Church Pension Fund in the Canon. The argument is that the Church Pension Fund is a financial institution and should not have anything to say about the retirement of the clergy. The business of the Church Pension Fund is to pay pensions to the clergy who have really retired. However, there are those who think that some such clause as the following should be added, "and provided further that such Minister may engage in remunerative service in the Church in conformity with the Rules and Regulations of the Church Pension Fund in respect to pensions."


In the fourth place, the Committee has noted a growing feeling that the whole thing (the present Amendment to Canon 45, section 8) should be abrogated. The 1954 Convention of the diocese of Pennsylvania passed a memorial to General Convention asking that "that part of Canon 45 providing for compulsory retirement of clergymen be abrogated." It was noted that one of the clergy speaking in behalf of this motion had been a deputy to the 1949 General Convention and an ardent advocate of the amendment to Canon 45. He stated quite frankly that, although he had worked hard to get the General Convention to adopt the Canon making the retirement of Clergy compulsory at 72, he had changed his mind.

The Committee of the Trustees of the Church Pension Fund are unanimous in their feeling that this whole matter should be thoroughly discussed before the 1955 diocesan conventions so that the deputies elected to the next General Convention will have a clear idea of just what the Church wants to do in this most important matter. The Committee would appreciate being advised of any resolutions on the subject by diocesan conventions.



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BY ALL CHURCH CRAFTS



CHANGES

Appointments Accepted

The Rev. F. Kenneth Barta, formerly curate of All Saints' Church, St. Thomas, Virgin Islands, is now assistant of St. Mark's Church, Jacksonville, Fla. Address: 2575 Riverside Ave., Jacksonville 4.

The Rev. Dr. James Edwin Bethea, priest of the diocese of Georgia, will on September 1st become rector of St. John's Church, Richmond, Va. Address: Osborne Turnpike, Route 5, Richmond.

The Rev. Leo S. Cook, formerly rector of Trinity Church, Washington, Pa., is now rector of Christ Church, New Brighton, Pa. Address: 1221 Third Ave.

The Rev. James Herbert Davis, who was ordained deacon by Bishop Nash of Massachusetts on June 19th, is now vicar of the Church of the Redeemer, Ansted, W. Va.

The Rev. Vine V. Deloria, formerly vicar of Trinity Mission, Denison, Iowa, is now assistant secretary of the Home Department of the National Council, in charge of Indians. Address: 147 1/2 Wayne Ave., Suffern, N. Y.

The Rev. Dr. Robert C. Dentan, formerly professor of Old Testament at the Berkeley Divinity School, New Haven, Conn., is now professor of Old Testament at General Theological Seminary. Address: 175 Ninth Ave., New York 11.

The Rev. Robert B. Gribbon has been rector of Grace Church, Chillicothe, Mo.; vicar of St. Philip's, Trenton, and of Grace Church, Brookfield; and correspondent for The Living Church in the diocese of West Missouri. On August 15th Fr. Gribbon will become executive assistant to the Bishop of Easton and rector of St. Paul's Church, Trappe, Md.

The Rev. John C. Harper, formerly assistant of Grace Church, Providence, R. I., is now rector of St. Mark's Church, Foxboro, Mass.

The Rev. Trevor A. Hoy, formerly curate of St. Stephen's Church, Columbus, Ohio, will on August 1st become rector of St. Michael's of the Valley, Ligonier, Pa. Address: 230 E. Main St.

The Rev. Theron R. Hughes, Jr., who has recently been in charge of the Cathedral of St. John, Quincy, Ill., on August 1st becomes vicar of St. Stephen's and St. Andrew's Churches, Peoria, Ill. Address: 1013 Millman St.

The Rev. Scott N. Jones, who was recently ordained deacon, will study at the University of Chicago this fall and serve as assistant of St. Matthew's Church, Evanston. Address: 2021 Lincoln, Evanston.

The Rev. Thomas Carleton Lee, III, who formerly served Grace Church, Randolph, N. Y., will at the end of July become rector of St. Philip's Church, Garrison, N. Y.

The Rev. Thomas J. Lundy, II, formerly a student at School of Theology of University of South, Sewanee, Tenn., is now curate of St. George's Church, Clarksdale, Miss. Address: Box 436.

The Rev. John B. Lurvey, formerly vicar of St. George's Church, Redfield, S. Dak., is now assistant at the Rosebud Reservation, Mission, S. Dak. Address: Box 305A, Mission, S. Dak.

The Rev. Frank W. Marshall, formerly a chaplain at Fort Devens, Mass., is now serving St. Mark's Church, Newport, Vt. Address: Box 385.

The Rev. Albert Nelius, who graduated recently from the Virginia Theological Seminary, will on August 1st become assistant to the Rev. Robert M. Shaw, rector of St. George's Church, 4715 Harding Rd., Nashville, Tenn.

The Rev. Dr. Francis S. North, formerly associate professor of Old Testament at Nashotah House, is now chaplain to the Teachers of the Children of God. Address: The Tuller School, Sag Harbor, L. I., N. Y.

The Rev. Earle C. Page, formerly in charge of St. Barnabas' Church, Dillon, S. C., and Christ Church, Mullins, will on September 1st become assistant of St. John's Church, Charleston, W. Va.

The Rev. Robert Pollard, III, who was recently ordained deacon, will on August 1st begin work at the Church of St. Francis of Assisi, Cherokee, N. C., and St. John's, Sylva.

The Rev. C. Edward Sharp, formerly in charge of St. George's Church, Lake Landing, N. C., and other churches near Englehard, will on August 1st become chaplain to Episcopal Church students at East Carolina College, working from St. Paul's Church, Greenville, N. C. Address: 407 C Holly St.

Depositions

les Everett Whipple, presbyter, was de-
on May 7th by Bishop Loring of Maine,
in accordance with the provisions of Canon
ction 1, with the consent of the standing
tee.

Restorations

Rev. Wolcott Coit Treat was restored to the
hood on June 24th by Bishop Lawrence of
n Massachusetts, acting under Canon 65,
n 2, remitting and terminating the sentence
osition that had been pronounced in 1935.

Ordinations

Priests

anta: The Rev. Walter Americus Perry was
ed priest on June 16th by Bishop Claiborne
anta at the Cathedral of St. Philip, Atlanta,

necticut: The Rev. Charles Pendleton Lewis
ordained priest on June 19th by Bishop Hatch,
gan of Connecticut, acting for the Bishop
nnecticut, at St. John's Church, Warehouse
Conn., where the new priest will continue
in charge. Presenter, the Rev. D. W. Greene;
her, the Rev. Dr. R. C. Dentan.

u Claire: The Rev. George Gray Greenway,
as ordained priest on June 29th by Bishop
ick of Eau Claire at Trinity Church, River
Wis., where the ordinand will be in charge.
ill also serve St. John's, Ellsworth, and Cal-
Church, Prescott; address, River Falls. Pre-
r, the Rev. J. E. Allen; preacher, the Very
Dr. E. S. White.

Deacons

any: Several men were ordained to the
ate on June 6th at All Saints' Cathedral,
ay, N. Y., by Bishop Barry of Albany.
her at the service was the Very Rev. A. W.
n. Ordained were:

y Lawrence Donahue, presented by Dean
n; to be curate of Trinity Church, Sharon
ges, N. Y., at work in that area.

liam Lyons Gray, presented by the Rev.
ld King; to be curate of St. John's Church,
ena, N. Y.

deric Corwith Guile, presented by the Rev.
Gillespie; to be vicar of St. Luke's Church,
N. Y. Address: 1 Winslow Ave.

ert Marshall Haven, presented by the Rev.
Hackwell; to be curate of Trinity Church,
amton, N. Y.

ter Christopher Lardner, presented by the
M. A. Lynch; to be vicar of the Church of
Good Shepherd, Elizabethtown, N. Y.; St.
s, Essex; and All Souls', St. Huberts, N. Y.
ss: Elizabethtown.

l Emory Sanford, presented by the Rev.
DiPreto; not assigned immediately.

anta: William Matthews Kirkland and Ste-
Wilson Ackerson were ordained to the dia-
on June 16th by Bishop Claiborne of At-
at the Cathedral of St. Philip, Atlanta, Ga.

ifornia: Three young men were ordained to
iaconate in Grace Cathedral, San Francisco,
une 27th by Bishop Block of California.
her was Bishop Shires, Suffragan of Cali-
n. Ordained were:

red Paul Focht, presented by the Rev. O. H.
stad; to be vicar of St. Barnabas' Church,
o Grande, Calif., and St. Luke's, Atascadero.
o Hiam Hallyburton Goodall (formerly a min-
of the Church of Scotland and until a year
minister of Newton Place Church, Glasgow),

presented by the Very Rev. J. W. Gresham; to
be vicar of St. Timothy's Church, Danville, Calif.
Address: c/o St. Paul's Church, 1924 Walnut
Ave., Walnut Creek, Calif.

Hugh Lowrie Weaver, presented by Canon Eric
Montizambert; to be curate of the Church of St.
Mary the Virgin, Union and Steiner Sts., San
Francisco.

Colorado: Several men were ordained to the
diaconate on June 20th at the Church of the
Ascension, Denver. Preacher at the service was
the Rev. Charles V. Young. Ordained were:

Harold Alfred Magee, presented by the Rev.
G. A. Lehman; to serve St. Andrew's, Fort Lup-
ton, and All Saints', Loveland, Colo.

Walter Emmert Neary, presented by the Rev.
E. A. Groves; to serve St. James', Wheatridge,
Colo.

Robert Clarence Serna, presented by the Rev.
R. L. Sonne; to serve Clear Creek Valley and
churches in Idaho Springs, Central City, and
Georgetown, Colo. Address: Idaho Springs, Colo.

Dallas: Frank Riley Sandifer was ordained dea-
con on June 5th at St. John's Church, Norris-
town, Pa., by Bishop Armstrong, Suffragan of
Pennsylvania, acting for the Bishop of Dallas.
Presenter, the Rev. R. Q. Kennaugh; preacher,
the Rev. Dr. Edgar C. Young. To be curate of
St. Matthew's Cathedral, 5100 Ross Ave., Dallas.

Delaware: Several men were ordained to the
diaconate on June 20th at Trinity Church, Wil-

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Previously acknowledged	\$4,809.23
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A. L. G., New York City; Mrs.	
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POSITIONS OFFERED

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CONVENT IN KENTUCKY needs Supply Chaplain for month of August. Travel expenses, living and small honorarium. Pleasant grounds. Swimming pool. Reply Box C-127, The Living Church, Milwaukee 2, Wis.

ASSISTANT for large downtown parish. Salary \$4800, plus \$600 car allowance, and apartment. Give references. Reply Box G-133, The Living Church, Milwaukee 2, Wis.

ASSOCIATE: A large parish in industrial New England desires priest to supplement Rector in personal counselling, parish calling and industrial relations. Reply Box C-130, The Living Church, Milwaukee 2, Wis.

WANTED: Vicar for growing rural parish; married, Prayer Book Churchman; good salary, rectory, car allowance. Institutional chaplaincy attached. Reply Box R-132, The Living Church, Milwaukee 2, Wis.

SMALL SOUTHERN EPISCOPAL Boarding School for Girls needs three teachers—high school history, mathematics and chemistry, Group 3 elementary. Salary plus maintenance. Reply Box M-123, The Living Church, Milwaukee 2, Wis.

PRIEST SUPPLY, August 3 to 31 near Bok Tower, Cypress Gardens, Silver Springs, forty miles to ocean. \$80 and Rectory. Rev. John Moore, Dade City, Florida.

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THE LIVING CHURCH

CHANGES

Wilmington, Del., by Bishop McKinstry of Delaware. Preacher at the service was the Rev. J. M. Trotter. Ordained were:

J. Seymour Flinn, presented by the Rev. C. F. Penniman; to be vicar of St. David's Church, Grubb Rd., Brandywine Hundred, Wilmington, Del.

Marvin H. Hummel, presented by the Rev. J. H. Hauser; to be vicar of All Saints' Church, Delmar, Del. Address: 307 Grove St.

Alfred R. Shands, III, presented by the Rev. F. W. Voelcker; to be assistant of Calvary Church, Hillcrest, Wilmington.

Harrisburg: **Paul R. Long** was ordained deacon on June 9th by Bishop Heistand of Harrisburg at Grace Church, Alexandria, Va. Presenter, the Rev. E. L. Merrow; preacher, the Bishop. To work in the diocese of Harrisburg.

Iowa: **Kent Hubbard Pinneo** was ordained deacon on June 29th at St. Paul's Church, Des Moines, by Bishop Smith of Iowa. Presenter, the Rev. P. M. Casady; preacher, the Rev. Charles Bradshaw. To be vicar of Trinity Church, Emmetsburg, Iowa; Spencer; and Algona. Address in Emmetsburg.

Los Angeles: **Malcolm Boyd, Keith Druley, and James C. Wilson** were ordained to the diaconate on June 21st by Bishop Bloy of Los Angeles in St. Paul's Cathedral. The Rev. Mr. Druley will be curate of St. Luke's Church, Long Beach, Calif.; the other two ordinands plan to continue their studies.

Maryland: Twelve men were ordained to the diaconate on June 25th at St. Paul's Church, Baltimore, by Bishop Powell of Maryland. Preacher at the service was the Rev. Dr. Don Frank Fenn. Ordained were:

James Carey, Jr., presented by the Rev. W. E. Harris; to serve Grace and St. Peter's Church, Baltimore. Address: 707 Park Ave., Baltimore 1.

Charles Eugene Danner, Jr., presented by the Rev. J. S. Cox; to serve Emmanuel Church, Baltimore. Address: 811 Cathedral St., Baltimore 1.

Robert Marcrum Elder, presented by the Rev. G. F. Packard; to serve St. James' Church, Monkton, Md. Address: Hyde, Md.

Donald Francis Ehterton, presented by the Rev. E. L. Gettier, Jr.; to serve the Church of the Ascension and Prince of Peace, Baltimore. Address: 3121 Walbrook Ave., Baltimore 16.

William Donnell Faughman, presented by the Rev. A. B. Jones; to serve the Church of the Ascension, Middle River, Md. Address: 804-G Wilson Point Rd., Baltimore 20.

James Corner Fenhagen, II, presented by the Rev. F. F. Lynch; to serve Holy Nativity Church, Baltimore. Address: 3809 Egerton Rd., Baltimore 15.

Ira Lincoln Fetterhoff, presented by the Rev. P. E. Leatherbury; to serve the Church of St. Michael and All Angels, Baltimore. Address: 2001 St. Paul St., Baltimore 18.

James Edward Griffiss, Jr., presented by the Rev. Curt Kleeman; to serve St. David's Church, Roland Park, Baltimore. Address: 4700 Roland Ave., Baltimore 10.

Roger Clinton Jones, presented by the Rev. G. B. Scriven; to serve the Church of the Nativity, Cedarcroft, Baltimore. Address: 312 Evesham Ave., Baltimore 12.

Allan Wesley Low, Gospeler at the service, presented by the Rev. W. E. Harris; to serve Grace and St. Peter's Church, Baltimore. Address: 707 Park Ave., Baltimore 1.

David Corbin Streett, II, presented by the Rev. Dr. C. E. Berger; to serve St. Philip's Church, Cumberland, Md. Address: 517 Williams St.

William Deaton White, presented by the Rev. L. L. Fairfield; to serve St. John's Chapel, Shady Side, Md.

New York: Fourteen men were ordained to the diaconate on June 13th at the Cathedral of St. John the Divine by Bishop Donegan of New York. After the service the Bishop and the new deacons held a service of Evensong at Welfare Island. Preacher at the ordination service was the Very Rev. Dr. Frank D. Gifford. Ordained were:

David Wightman Arnold, who will be in charge of St. Peter's Church, Stone Ridge, N. Y.; St. John's, High Falls; and All Saints', Rosendale. Address: Box 131, Stone Ridge.

Meredith Mendenhall Calvert, who will be assistant of St. Thomas' Chapel, Manhattan.

Frederick Raymond Gutekunst, who will be in

charge of All Saints', Valley Cottage, N. Y., and St. Luke's, Haverstraw.

Leonel Lake Mitchell (General Theological Seminary).

Robert Roy Rodie, Jr., assistant of Holy Trinity Church, E. Eighty-Eighth St., Manhattan.

Albert Brown Buchanan, assistant, St. Bartholomew's, Manhattan.

John Wesley Bishop, assistant, Church of the Redeemer, Cincinnati.

Joseph Lewis Iredale, assistant, St. Mary's, Ardmore, Pa.

David Rhinelander King, assistant, St. Stephen's, Wyandotte, Mich.

George Baker Marshall, assistant, St. Martin's, Charlotte, N. C.

John Albert Messinger, assistant, Trinity Church, Fort Worth, Tex.

John Burnett Morris, to serve St. Barnabas, Dillon, S. C.

Bardwell Leith Smith, assistant, Trinity Church, Highland Park, Ill., as of August 15th.

Donald Stauffer, assistant, Church of St. Michael and St. George, St. Louis, Mo.

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THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

gon: Several men were ordained to the
ate on June 18th by Bishop Dagwell of
n at Trinity Church, Portland, Ore. Preacher
e service was the Rev. Hal R. Gross. Or-
l were:

lace C. Bradley, presented by the Rev.
Swift; to be curate of St. Paul's Church,
Ore. Address: 1444 S. Liberty St.

ert Burton, presented by the Rev. Alfred
to be vicar of St. Stephen's Church, New-
Ore., and St. James', DeLake. Address:
014, Newport.

Ramsey Schadowitz, presented by the Rev.
n McReynolds; to be assistant of Trinity
h, Oakland, Calif., while doing additional
at the Church Divinity School of the
c.

n L. Shideler, presented by the Rev. L. F.
on; to be vicar of St. Timothy's Church,
ings, Ore., and St. Matthew's, Gold Beach.

ode Island: Several men were ordained to
iaconate on June 20th at Grace Church,
dence, R. I., by Bishop Higgins, Coadjutor
ode Island. Preacher at the service and pre-
e of the three candidates was the Rev. Dr.
Horner. Ordained were:

bert Bradley Cook; to be curate of Trinity
h, Newport, R. I. Address: 1 Red Cross Ave.
eph Charles Harvey; to be assistant of Grace
h, Providence. Address: 116 Greenwich Ave.,
Providence.

hard Thomas Laremore; to be assistant of
ark's Church, Riverside, R. I. Address: 10
and Court.

an Edward Smith was ordained deacon on
21st by Bishop Higgins, Coadjutor of Rhode
I., at St. Stephen's Church, Providence, R. I.
nter, the Rev. W. R. Ward; preacher, the
W. H. Wagner, Jr. To be curate of St.
en's Church, Coconut Grove, Miami, Fla.

hester: Bernard DeWitt Granger was ord-
d deacon on June 20th at Christ Church,
ng, N. Y., by Bishop Stark of Rochester.
nter, the Rev. Roger Alling; preacher, the
Dr. G. E. Norton. To be in charge of St.
s Church, Montour Falls, N. Y., and St.
s, Catherine. Address: Montour Falls.

eral men were ordained to the diaconate on
24th at St. Stephen's Church, Rochester,
I., by Bishop Stark of Rochester. Preacher
e service was the Rev. Donald Stivers. Or-
l were:

ald Donald Belt, presented by the Rev.
Rockwell; to be curate of the Church of

St. Mark and St. John, Rochester. Address: Cul-
ver Rd. and Rosewood Terrace.

Richard Allison Cohoon, presented by the Rev.
A. R. Cowdery; to be in charge of Grace Church,
Lyons, N. Y. Address: 7 Phelps St.

James Dorsey Bashford Hubbs, presented by the
Rev. Dr. S. H. Edsall; to begin novitiate with the
Society of St. John the Evangelist, Cambridge,
Mass.

Gladstone Hudson Stevens, Jr., presented by the
Rev. A. R. Cowdery; to be in charge of Grace
Church, Scottsville, N. Y., and St. Andrew's,
Caledonia.

South Florida: Roy Melton Frye was ordained
deacon on June 24th at St. Barnabas' Church,
DeLand, Fla., by Bishop Bram, Suffragan of
South Florida. Presenter, the Rev. L. D. Lawson;
preacher, the Rev. S. C. Fleming.

Murray Howard Voth was ordained deacon on
June 24th by Bishop Louttit of South Florida at
St. Andrew's Church, Fort Pierce, Fla. Presenter,
the Rev. J. S. Wolfe, Jr.; preacher, the Rev. G. P.
Reeves.

Southern Ohio: John Gregg Carson was ordained
deacon on June 23d by Bishop Hobson of Southern
Ohio at Holy Trinity Church, Madisonville, Cin-
cinnati. Presenter, the Rev. S. M. Hopson; preach-
er, the Rev. Earl Estabrook. To be associated with
St. Andrew's Church, Washington Court House,
Ohio, where the rector is also vicar of Trinity
Church, London.

Southwestern Virginia: Frederick Elwood Tay-
lor was ordained deacon on June 24th at St.
John's Church, Roanoke, Va., by Bishop Marmion
of Southwestern Virginia. Presenter and preacher,
the Rev. Dr. R. R. Beasley.

The new deacon and his wife announced plans
to leave the United States at the end of June for
a seven months' visit to Europe. Upon their re-
turn the Rev. Mr. Taylor will take charge of St.
Thomas' Church, Christiansburg, Va.

Degrees Conferred

Honorary degrees were conferred at the recent
commencement exercises at Hobart and William
Smith Colleges upon Bishop McElwain, retired
Bishop of Minnesota (D.D.); the Rev. Stuart G.
Cole, rector of the Church of the Ascension, Lake-
wood, Ohio; Princess Ileana of Rumania; Carroll
Rede Harding, president of the Pullman Co. and
Episcopal Church lay leader (LL.D.); Dr. Wil-
liam Sharp McCann; Marcellus Hartley Dodge;
and William Seaman Brower.

Among those receiving citations as part of the
alumni day activities "for long and meritorius

service in behalf of the colleges" were, from Ho-
bart, the Rev. Gardner A. MacWhorter of Chicago,
class of 1913; Mr. Stanley Rich, of Christ Church,
Winnetka, Ill., class of 1904; and Kenneth Sherry-
Hall; Merle A. Gulick; John Boardman Whit-
ney; Leonard Axel Lawson; from Smith: Blan-
chard Howard Bartlett and Leonard Lawson.

Marriages

The Rev. Compton Allyn, a recent graduate of
the Episcopal Theological Seminary, and Miss
Elizabeth Marsh Peirce, daughter of Mr. and Mrs.
Frederick Newton Peirce of Wellesley Hills, Mass.,
were married on June 19th. The couple will live
in Cincinnati, where the Rev. Mr. Allyn will be
on the staff of Christ Church.

The Rev. Percy Home Asheton-Martin, retired
priest of the diocese of Newark, was married on
May 26th to Mrs. Margaret Conde at St. Michael's
Church, Trenton, N. J. Bishop Banyard, Suffragan
of New Jersey, officiated.

Diocesan Positions

The Rev. Dr. John Frank Scott, rector of All
Saints' Church, Pasadena, Calif., has been ap-
pointed canon of St. Paul's Cathedral, Los An-
geles. (Canon Scott, incidentally, will represent
the clergy of the diocese of Los Angeles at the
Anglican Congress, meeting in Minneapolis in
August.)

The Rev. Ellsworth D. Stone, rector of St.
John's Church, Gibbstboro, N. J., and vicar of
Christ Church, Magnolia, has been appointed as-
sistant youth advisor of the diocese of New Jersey.

Other Changes

Dr. James B. Pritchard, who has been professor
of Old Testament literature and exegesis at Crozer
Theological Seminary, Chester, Pa., since 1942,
will in September become professor of Old Testa-
ment literature and exegesis at the Church Di-
vinity School of the Pacific, Berkeley, Calif.

Living Church Correspondents

Miss Elma L. Johnston is now correspondent for
the diocese of New Jersey. Address: 808 W. State
St., Trenton 8.

The Rev. Herbert C. Lazenby, Jr., of the Church
of the Epiphany, Chehalis, Wash., is now cor-
respondent for the diocese of Olympia. Address: 935
St. Helens Ave., Chehalis.

The Rev. James E. Tripp, of St. Peter's Church,
Second and Locust St., Canton, Ill., is now cor-
respondent for the diocese of Quincy.



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

DENVER, COLO.

ST. MARY'S Cor. E. Iliff and S. Clayton
Sun Masses 7:30 & 9; Others posted; C Sat 7:45

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdy HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

WASHINGTON, D. C. (Cont.)

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Hwy.
Rev. W. O. Hanner, W. J. Bruninga
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

(Continued on page 16)

THE
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WELCOMES YOU



EVERYWHERE
(SEE LIST BELOW)

LOS ANGELES, CALIF.

MARY OF THE ANGELS 4510 Finley Avenue
James Jordan, r; Rev. Neal Dodd, r-em
Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

CHURCH OF CHRIST THE KING
Weston H. Gillett; 261 Fell St. nr. Gough
Francis Kane McNaul, Jr.
Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
HH 8; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO San Fernando Way
Edward M. Pennell, Jr., D.D.
9:30 & 11; HC Wed 7, HD & Thurs 9:15

KEY—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evenson; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.



ATTEND SUMMER CHURCH SERVICES

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ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed
6:15, 10; Also Fri (Requiem) 7:30; Also HD 10;
MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY W. Berry at Fulton
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

WATERVILLE, MAINE

ST. MARK'S Center St., nr. Post Office Sq.
Sun 7:30, HC 11, HC & MP Alternate Sundays

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Sun Masses: 7:30, 10:30, Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

MINNEAPOLIS, MINN.

GETHESEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes St., Downtown
Rev. Charles T. Cooper
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30

TRINITY Euclid and Washington
Rev. A. E. Walmsley, Rev. A. M. Mac Millan
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. A. J. Miller, r
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD
9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS'
Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also
Wed 12:05

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); MP 8:30; Ev 5. The daily offices are
Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;
Sat 2-3, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, 12 ex
Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

NEW YORK, N. Y. (Cont.)

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers,
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, F
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP

ST. CHRISTOPHER'S CHAPEL
48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel,
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC Wed
Thurs, Fri & HD

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading R.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th S.
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4

PITTSBURGH, PA.

ASCENSION Ellsworth & Nevins
Rev. A. Dixon Rollit, r
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spirit
Healing; Wed 7 HC; Thurs 7:30 College Student
HC; Fri 8 HC

ST. MARY'S MEMORIAL 362 McKee Pl., Oakl
Sun Mass with ser 10:30; C Sun 10 & by appt

MIDLAND, TEXAS

TRINITY Rev. George Morrell
1412 West Illinois Ave.
Sun 8, 9:30, 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow S.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First St.
Very Rev. Richard W. Rowland, dean; Rev. Elvin
Gallagher, ass't.
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho
1 S); Weekday Eu Wed 7; Thurs & HD 10:30
C by appt

BELLOWS FALLS, VERMONT

IMMANUEL Rev. Robert S. Kern
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8
Fri 9 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8 HC only, during July

VANCOUVER, CANADA

ST. JAMES' Gore Ave. & E. Cord
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Da
HC 7:30, Thurs 9:30; C Sat 5 & 7

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W
Sun Mass 8 (Daily as anno, HD High 12:1
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15
anno.) C Fri 12, Sat 12 & 7

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